The Bombay Guardian.

VOL. XXVII.—NEW SERIES.—No. 41. SATURDAY, DECEMBER 10, 1881. Rs. 6 per annum in advance with Indian postage Rs. 7-10.

PUBLISHED EVERY SATURDAY MORNING.

INTERNATIONAL BIBLE STUDY.

December 18th, 1881.—*Review of the Quarter.*

As before, we review the quarter by looking at the golden texts of the successive lessons.

I. "And they made their lives bitter with hard bondage." Ex. 1. 1-14. The principal element in the bitter cup appointed to the Israelites was in the thought that they, the chosen people of the living and true God, should be in bondage to the polytheistic and idolatrous Egyptians. If their God was on the throne of the universe, why he did suffer these heathen to keep them in servitude and intensify their sufferings by requiring from them excessive tasks? And a similar trial is often still appointed to the people of God. They are often in depressed circumstances, while those who lord it over them make no pretence of worshipping God, but blaspheme his name and tread his commandments under foot. Then an insidious voice steals into the heart of the child of God, saying, If you were in authority and saw a child of yours trampled under foot of wicked men, would you allow them to have their own way? What would be thought of your fatherly feeling if you did so? Now is the time for God to show that he is on your side, by interposing in your behalf, to free you from these vile heathen, worshippers of bulls and crocodiles. But he makes no sign. Have you not been deceived? Is not your trust in Jehovah misplaced? But wisdom is justified of her children. Taught of her they know that what is called prosperity in the world is most perilous, and what is called adversity is most helpful to the candidates for immortality. If, like the Egyptians, you give in your adhesion to self and sin and this present evil world, you may have the good things of the Egyptians. But comfort, convenience, ease, luxury, honour, these things war against the soul, and for the most part take it captive. Look up; look through the open door of heaven; who are these arrayed in white robes, and whence came they? These are they who came out of great tribulation and have washed their robes at the cross of their suffering King, and have made them white as no fuller on earth could whiten them.

2. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter." Heb. 11: 24. The Israelites behold one of their number elevated to the very highest position in the land. While they are under the heel of society, he is on the highest steps of the throne. The Egyptians that are over them are under him. They expect to see him give them the cold shoulder and ignore the relationship between him and them. But instead of that they behold him making light of these extraordinary honours and privileges, and eager to descend into the depths of shame and hardship where they are found. They behold a conspicuous example of the grace in which they were conspicuously deficient. He refuses to be called the son of Pharaoh's daughter, refuses the splendid destiny that dawned upon him, and wishes to identify himself with those who are looked upon as the dregs of society. We have in Moses a divine commentary upon the wisdom of providence in assigning a low place to the people of God in this world; a commentary that might well help the oppressed Israelites to resist the tempter whose insidious whispers we have referred to above.

3. "And he said, Certainly—I will be with thee." Ex. 3: 12. Does it seem a strange thing to thee, O man, that I should consent to be with thee? What if I had fashioned thee with lungs and withheld from thee an atmopshere to breathe in? Given thee eyes to see with, but no sun to light thee along thy path? But the air, and the sun are not so necessary to thee as my presence is. Men turn away from God and think they can do without him; and when made afterwards sensible of their need they find it difficult to believe that that glorious and omnipotent being will condescend to accompany them. Without lungs the atmosphere will be of no use, and without faith God will not help. But that God will be with the man of faith is as certain as any thing can be in earth or heaven.

4. "He sent Moses his servant and Aaron whom he had chosen." Ps. 105 26. Christ often spoke of himself as the one whom the Father had sent. The King's envoy is accompanied with the authority and power of him who sends him. Christ is the sent of God to every one that believeth; sent as the angel was to Peter in prison, with light and delivering grace, with invitations from the throne, with a title to glory, honour and immortality.

5. "They showed his signs among them, his wonders in the land of Ham." Ps. 105: 27. Thus God made evident that he was with his servants. Those signs and wonders were of a punitive and alarming character. The insulted majesty of God vindicated itself in the eyes of those refused to obey him. Mighty signs and wonders accompanied the ministry of Paul from Jerusalem all the way round to Illyricum, but they were miracles of mercy, like those that Jesus himself wrought.

6. "Christ our Passover is sacrificed for us. I Cor. 5: 7. Have you looked at the crucified One as sacrificed for you? Have you learned to say with Paul, He loved me and gave himself for me? Have you followed him from the garden of Gethsemane all the way to the cross, studying every movement, every insult and injury offered him? Have you asked the Holy Spirit to take of the deep things of the Saviour, the baptism of fire that his soul went through at that time, saying to yourself all the way along, 'For me he underwent all this, went down to this unvisited region of woe? As the Paschal lamb slain and eaten by the Israelites in Egypt, saved them from the destroying angel and opened the door of their prison-house, so the death of Jesus for my sins, brings me out of darkness into his marvellous light. Christ was manifested to destroy the works of the devil.

7. "Speak unto the children of Israel that they go forward." Ex. 14. 15. God brings the believer out of the realms of sin, out of the bondage of the world, that he may go forward. Alas for those who fail to understand that they are to go forward. If the Israelites were to go forward even when the Red Sea stretched before them, much more are we to go forward who have obtained pardoning mercy in Christ. Have we crossed the Red Sea, and seen our enemies engulfed therein? Still we are to go forward. Have we even recognized Christ as our sanctification, and obtained complete victory over the power of the adversary? Still we are to go forward. The promises of God are not exhausted till they bring us to the right hand of God.

WEEKLY REVIEW.

—SINCE the days of the antediluvians the term of man's life upon the earth has been very considerably abbreviated. It now seems a thing impossible that any body should get beyond the age of a hundred years, which is scarcely ten per cent of the longevity accorded to man by the Creator in the beginning. The standard of those days was altered because it was abused; the gift of long life led the alienated heart of man to ignore the claims of the life to come. As the term of the earthly life has been abridged, men have been made more sensible of their need of an immortality beyond the grave. Again, the very abundance of a good thing leads often to inappreciation; men with so much time on their hands would be tempted to squander it and think the failure to improve it a matter of little consequence. If the consciousness of our brief term of life on the earth should lead us to put a higher value upon the passing moments and carefully to study how we may most improve them, this will go far to square matters between us and our antediluvian fore-fathers. It is just possible that our little span of life may in this way be made more productive than the term allotted to Methusaleh was. His term was nearly a millennium; but we are not told of any great things that he did. A good many people in our days are directing their attention to the discovery of some means of lengthening life; but the grandest discovery in this line, has not received the attention that it deserves. The most effectual way of lengthening out one's days is to make the most of passing moments. Some people come into fortunes by a successful stroke of business; but for the majority of men, the road to wealth is economy. To know how

to economize one's time, to guard against waste of this precious article, and avail oneself of the time-saving inventions of the day, will help a man wonderfully to overtake the apparent advantage enjoyed by the antediluvians.

—Between this line of thought and the extension of the tramway in Bombay, some may not at once perceive any close connection. But the tram is a time-saving agency, to be prized by those who know the value of time. The Railway saves time for those who wish to travel from one town to another; but the tram saves time for us when we are not travelling. It is the daily economy, not the occasional, that makes a man rich; and that which enables us to save our quarter-hours lengthens out our years considerably. A good many people are accommodated by the extension of the tram to Grant-Road. We only hope that they will make a good use of the time thus saved to them. We cannot deny that many make a bad use of the time which is saved to them by the inventions and appliances of the day. Just as it is with regard to money, the acquisition of which is an advantage or a disadvantage according to the measure of man's wisdom. The tramway does not give men wisdom. In common with all the great time-saving and labour-saving inventions of the day, it furnishes men with increased facilities for doing the work that heaven has appointed them to do, but cannot give them the wisdom or the will to make this good use of them. As, in the parable, the tares and the wheat grow together, participating equally in the fostering influences of nature, so is it with the kingdom of light and the kingdom of darkness.

—The tramway in India is combining with other agencies to bring about a condition of things unfavourable to the perpetuation of Caste. Men are shaken together in the tram-car, in a fashion that effectually disposes of the righteousness that consists in holding aloof from others. Not long ago we saw a Hindu in a tram-car fearfully agitated by the sight of a low-caste man entering the car; he cried out and gesticulated as though some wild beast were approaching him. All in vain. He could not hinder the despised creature from entering and sitting down besides him. Of course this is very distressing to men who imagine that purity consists in caste observance; but until they get this mock-purity brushed away, they will not be likely to find out the true righteousness.

—The Rev. Mr. and Mrs. Cooper of the Free Ch. Mission, Nagpore, have just returned from Scotland after a furlough of 21 months. We are glad to state that they return in excellent health, rejoicing to get back to their work, having found no place in the old country that seems to them so much like home as that in which they have spent so many years witnessing for the Lord, in Central India.

—What shall we say to private baptism? Can that be properly called Christian baptism which is performod secretly? Baptism, according to the New Testament, is in the nature of the case, public. It is a public recognition of the Lord Jesus Christ on the part of a disciple. The faith that enables an individual to identify himself with Christ, receiving him as his Saviour, Leader and Commander, compels him in the face of all obstacles and dangers to come out publicly as his follower. There was never more peril to the Christian confessor than at the very commencement of the Christian dispensation, and if salvation could have been obtained without a public confession then surely many would have hid their light under a bushel and left the world in ignorance of their Christian convictions and discipleship. But no language could be more explicit than that in which the obligation of public confession is set forch in the Gospels. Our own views on this subject are set forth in a little tract entitled "Must we be baptized?" to be had at the Tract & Book Society. We have been told that a Parsee gentleman, well known to Christians for a long time for his Christian sympathies, has been baptized in private by a Roman-Catholic priest. This has been affirmed by those who ought to know. We are not prepared to assert that any thing of the kind has taken place. If the fact is as stated, we are sure that it has been attended with no good results. The blessing of the Lord is not promised to those who are unwilling to identify themselves with his cause. The nation that will not concede religious liberty to its subjects, is doomed. A hearty recognition of this truth would go further than any thing else, to strengthen the Porte's government.

—The Rev. Mr. Rebsch, C. M. S. connected for many years with the Kotghar Mission in the Himalayas, is about to retire after 44 years of Mission service.

—Many missionaries and missionary ladies pass through Bombay at this season, arriving from Europe and America to labour in N. India and Bengal, and we do not undertake to chronicle all these movements. A remarkable sign of the times is the number of single ladies engaging in Zenana and Mission School work, and the prophecy of Ps. lxviii. 11, 'the Lord gave the word and great was the company of the women (Heb.) that published it' is being fulfilled. By the last Mail steamer, eight ladies from America unattended by a gentleman, arrived and proceeded the same day to Allahabad, where they would separate, some going to the north-west, others to Calcutta. Miss Thoburn and Miss Blackmar, of the Oudh and Rohilcund Methodist mission, returned from a visit to America. Miss Warner proceeds to Rangoon to take charge of a school in connectien with the S. I. Conference.

—In our Epitome will be found an interesting notice of the baptism of a very distinguished Mahomedan, Ahmed Tewfik Effendi. Our amiable ally the Porte condemned him to death for having aided in the translation of the Christian Scriptures into Turkish, considering it a capital offence to be favourably disposed towards the Lord Jesus Christ. This is still,—in the year of grace 1881,—the attitude of the Turkish Government towards the Gospel of Christ. The position won by Lord Stratford de Redcliffe in 1844, was not long maintained. The sick man has been galvanized into a semblance of life, for fear that some European power would occupy the vacant house.

—The Rev. A. C. Grieve delivered a very interesting and suggestive Lecture on "the Enigma of Life" to a large audience of European and Native gentlemen. The great enigma of life is the presence of sin. All things in nature testify to the existence of an Allwise Creator and Ruler, but sin seems to give the lie to this testimony, showing the ascendency of a will directly opposed to the will of God. What makes the subject more embarrassing is that sin, being in possession of the mind of man, is not favourable to any solution of the problem of life that shall be to the prejudice of its rule. In the nature of things, God alone can put man in a position to solve the enigma. The lecturer brought out every clearly and impressively the divine solution of the enigma of life.

—It is possible that President Garfield found the burden of the high office reached by him greater than the honour. The cares and anxieties connected with it appear to have told upon him more than any trials previously encountered by him, and this not because of the responsibility necessarily connected with the office but because of the detestable political axiom that all desirable posts in the President's appointment must be made over to those who had striven to secure his election. He had no sympathy with this axiom, and he accordingly found himself in perpetual conflict with friends whom his generous nature would have been glad to oblige if it could have been done without a sacrifice of justice. One that saw him only a fortnight before he was shot, writes thus of him:

Something had had to be referred to the President, and I had gone down to see it through the necessary departments, ending with an appointment from the President "for four o'clock this afternoon." I was there punctually, when the President came in and dropped—not sat down, but let himself go—into an armchair; a fixed sadness was on his face and the loss of all red tinge from the skin made me tell him I was glad that they were both going away from that unhealthy house. Mrs. Garfield's dangerous illness had, I know, greatly grieved him. But beyond that was a look of

"O life! how little worth!
O weary, weary earth!

the look of one who has got behind the scenes and counts the cost and finds it great.

The Americans have contributed some £60,000 for the widow of the President: but the best expression of their regard for his memory that they could give, would be to insist upon the abandonment for ever of the principle that the spoils of office belong to the party whose candidate has been successful. An intimate friend of the President supplies the following notice. "Crete" is the abbreviation of Lucretia, Mrs. Garfield's Christian name:

The last time I saw him living, a few days before he was wounded, his head was bowed, and when he extended his hand and lifted his face, I saw there a look I had never seen before—the burdens that fifty millions of people had laid upon him. I said "Tell me what is the matter with Crete?" He said "She has stood beside me, sharing every burden, and I thought her immortal, when suddenly she broke down. One day, not long ago, six Senators came to me to induce me to retreat from a decision I believed to be right. They exhausted human logic: they held out every inducement human ingenuity could devise; but I had been walking with my darling Crete on the shores of the great unknown, and the principalities of earth seemed far away. I considered the question by the light of eternity. and so decided. I believe my whole Administration will be the better for this suffering of Crete's."

Where could one find a more striking illustration of the influence of faith? We are very deeply impressed with the feeling that God suffered Guiteau to do his deadly work for the very purpose of bringing home more powerfully to the nation, the admirable and rare lessons of his life, and we have a strong conviction that the reforms which Garfield wished to accomplish, and which his

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assassin sought to frustrate, will only be the more effectually accomplished, because of his tragical end.

—The Salvation Army are propsing to have a World-centre Salvation Temple in London. The building of the London Orphan Asylum, occupying two acres of ground in Lower Clapton, is offered to them for the comparatively low sum of £15,000, and if the money be promptly subscribed, they will purchase it, giving it the designation of "National Barracks and Congress Hall." The great quadrangle when floored, seated and roofed, will make a hall capable of containing 4700 persons. The building is also to be used for the training of officers, one wing being for men, the other for women. The entire expense will be £20,000. Thirteen of the most distinguished Wesleyan ministers, such men as Geo. Osborn, J. H. Rigg, Benjamin Gregory, E. E. Jenkins, Wm. Arthur, Wm. Mc. Arthur, A. MacAulay and T. P. Bunting, have come forward to express their sympathy with the Salvation Army movement, and their best wishes for the *Clapton Institution* project. They say :

There may be, and, in point of fact, there are serious differences of opinion as to some of the means employed by The Salvation Army, and as to the ultimate results of its labours; but, if from this Clapton Institution there go forth, within the next five years, a thousand Young Men and Women, such as The Salvation Army Officers have proved themselves to be, what further consideration does the matter require? Let us testify that unhesitating and immediate sympathy which the circumstances reqnire.

—We are indebted to a friend for the following outline of a Lecture on the Development of Natural Religion, delivered on the 2nd inst. in the Hall of the Money School by the Rev. B. Blake :

The thought of development has in these days been applied to religion, and certainly if we consider the simple and elementary nature of religion as found in the Vedas of India, and Gathas of the Zend people, and compare this with the comprehensiveness and certainty of the religion presented by the Brahmo-Somaj, for example, we find a very great progress. That progress can be traced to a large extent, through its different stages, by the aid of political history. India may be regarded as giving the earliest form of natural religion in the Vedas, in which the heaven and the various natural powers are looked upon as the manifestations of God. An advance is seen when Zoroaster endeavoured to obtain some *one* manifestation of God, and chose Light as the fittest symbol to represent his conception of God. But man, as conscious of sin, longed for some voice from heaven, for something that might speak of peace and pardon. Egypt worshipped God under various forms of life; but knew not the distinctive value of human life. Man was now looking for a manifestation of God in something nearer himself. But it was for Greece to bid the world look for an incarnation, in the true sense—a manifestation of God in Human form. When Rome took up this thought, and universalized the idea of man, the world was ready for the birth of Jesus Christ, the Son of God. With His advent natural religion ended, or was taken up into revealed religion, and henceforth formed a part of it; and by His life and teachings the great truths about God, immortality, virtue, and retribution received confirmation, and were placed on a firm, never-to-be-shaken basis. In His "light we see light clearly." The Theists and Samajists of to-day should turn to Christ, and submit to Him. It is vain for them to go back to the old Vedas or Gathas now: these afford an insufficient religious foundation. That certainty and satisfaction they want, they will only find in Christ.

—The teachers and pupils of the Robert Money Institution have united in giving the Rev. Mr. Carss, so long Principal of the Institution, a token of the high regard and attachment felt for him, and of their gratitude for the kind interest he has always manifested in their welfare. They have presented him with a collection of very choice books and a silver platter.

NOTICES OF BOOKS AND REPORTS.

"*From Log Cabin to White House.*" This is the story of James A. Garfield's life, told by Wm. H. Thayer. Should any of our readers not be aware of the fact, we mention that the White House is that in which the President of the United States resides at Washington. Books of romance that tell how some imaginary hero in humble life entered into conflict with opposing circumstances and raised himself from step to step of the pyramid of society until he sat down on the highest seat of all, have always been captivating to the young. All such romances must hide their diminshed heads in the presence of such a record as is here made. Almost all the world followed a month or two ago the accounts given in the papers, with the utmost aid of the pictorial, art of the funeral cortege of President Garfield. The entire nation swelled the funeral procession and the streets of all cities and towns in the Union were draped in mourning, and twenty thousand funeral sermons were preached on the man whose history is traced in this volume. Yet it would be difficult to conceive of any greater contrast than that which the funeral of the father of this same man presented. James Garfield was two years old when his father died, from illness brought on by extraordinary exertions made (and suecessfully made) to shield his log cabin in Ohio from a forest fire.

"The neighbours came, what few there were, only four or five families within a radius of ten miles, and sympathized and wept with the widow and fatherless ones. With their assistance the lifeless remains were inclosed in a rough box, and borne out through the low doorway, and buried in a corner of the wheatfield by. No sermon, no remarks, no prayers, except the silent prayers for grace that went up from aching hearts. Reader, you will never know, you never can know, nobody can know, except by the dreadful experience, what the death and burial of a loved one are in the wilderness, amid the gloom and silence of primeval forests. That bereaved widow still lives, and after the lapse of nearly fifty years she still bears the marks of that great sorrow. A kind Providence has wonderfully sustained her, and she has found hsr Saviour to be as the shadow of a great rock in a weary land. Still the brow of almost eighty years is furrowed by the severity of that affliction."

The papers have lately given us the likeness of this old lady, with notices of her presence at the funeral of her son. Perhaps the sad providence that took away from that family in the wilds of Ohio, its earthly head, was a necessary link in the chain of events and influences by means of which the fatherless infant was fitted to occupy the highest and most responsible posts. Mrs. Garfield was a descendent of a Huguenot family, one of those who had been compelled by the stupid and malignant bigotry of Louis xiv to flee from France to America. She and her husband made a profession of their faith in Christ joining the sect of the Campbellites or Disciples. The piety of Widow Garfield was subjected to very severe tests, and came out of them purer and brighter. Her piety had much to do with the fashioning of her son's destinies. James had a brother nine years older, through whose noble exertions even in his boyhood, the family were more than once kept from starvation. But there was something scarcer than food in the region where young Garfield grew up to boyhood, and that was education. The life of Garfield furnishes another illustration of the fact that privation is the best schoolmaster. The difficulty of obtaining instruction prepared the boy to make the most of it when it came in his way. It came very scantily in his way; the few books that he obtained were not merely read but mastered. It was a favouring providence that opened for him so very slowly the door of opportunity, as he thus acquired the habit of making the most of every book and every lesson. At eight years of age James has his daily labour to perform; while his elder brother went to the neighbouring farms to work, the boy at home chopped wood, milked cows, shelled corn, and cultivated vegetables. He learned to be a jack of all trades, learning to do every thing that he saw done, and aiming, whatever he did, to do it well. It was from his boyhood upward a principle with him to do faithfully whatsoever he did. It would be difficult to find another example of one who learned so many arts and professions as Garfield did, excelling in all. He grew up with the conviction that every thing *can* be done that *ought* to be done. The Bible as explained and recommended by his mother had very much to do with the development of the youthful Garfield's power. From the following it may be seen what an inspiration it was to him in the log cabin.

"It was around the old family Bible that the chief interest of the Sabbath clustered in her rude home. It was to her family what a constitution is to a State, and what character is to an individual. Largely it made up for the absence of books, teachers, money, and conveniences. It would be quite impossible to say what unalloyed happiness it contributed to the family. Certainly its wise teachings were so indelibly impressed upon James' heart that its contents were more familiar to him at forty years of age than they are to most Christian men, so that its figures, symbols and laconic sayings adorned his public addresses to the admiration of listeners."

We have not space to follow the young Garfield in his progress from one branch of manual labour to another, as in turn he learned to be a carpenter, builder, blacksalterer, (potash-maker,) wood-cutter, canal-boy, and so on. Through some trashy volumes that he found in the house of the potash-maker, he was siezed with a desire to go to sea and for a good while he clung to this idea. Through the influence of a young man who was studying for the ministry he was induced to give up these dreams and resolve to obtain a liberal education. This was a turning-point in his life. He soon after surrendered himself to Christ and became a warm-hearted and useful Christian. At the Geauga Seminary he supported himself by working as a carpenter in the out-of-school hours, and might sometimes be seen by his fellow-pupils on the roof of a house engaged in tiling it. He was finally enabled to go to Williams' College. Completing his course there he became first teacher of Ancient languages and literature and then Principal at an Institute at Ohio. He afterwards studied law and mastered it as he did every thing he took in hand. He was a most earnest and successful preacher of the

Gospel. He had from early youth a detestation of slavery, and when the attempt was made, in the interests of slave-owners, to break up the Union, he threw himself into the conflict and reached the dignity of Major General in two years from his first drill. We should be glad if the young men of India would make themselves acquainted with the great lessons inculcated in this biography.

"*England's Duity to India.*" A letter to the most Hon. the Marquis of Hartington, Secy. of State for India. By John Murdoch, LL. D. This is a pamphlet of 60 pp. 8vo. This work is by one who has been in India and Ceylon nearly forty years, who has for many years visited all parts of India annually, who has taken the deepest interest in all that relates to the welfare of the country, a most indefatigable student of men, books and things, and who is perhaps as competent to write upon the matters treated in this pamphlet as any man in India. We hope that not only Lord Hartington but all who have to do with the Government of India will read this pamphlet and weigh well its words. After a glance at India past and present in the Introduction, the question of England's duty to India is considered, and then there is a discussion of the measures fitted to secure the fulfilment of this duty. Dr. Murdoch agrees with those who deprecate the avowed purpose of the Government to do away with the duty on cotton goods imported from England, and who look upon it as a deliberate sacrificing of the interests of India to the supposed interests of England i. e. of Manchester. If England glories in her manufactures, she ought not to hinder India from seeking a similar glory. An enlightened apprehension of the merits of the case would lead England to rejoice in the advancement of India in the same line of things that has been so advantageous to herself. The world is wide enough for both England and India to trade in. If England had not been so intent upon forcing Opium on China, it is probable that she would find in China a large enough market for her piece-goods. Dr. Murdoch specifies wisdom in governing as due from England to India, referring to the Permanent Settlment in Bengal, the unjust and disastrous wars that have been waged, the setting aside of the proposed Agricultural Department of Lord Mayo, and ill-judged taxation. The two chief recommendtions urged are, 1. means to increase the food supply, and 2, the development of other industries besides agriculture. India should be governed by men who know her. Dr. M. does not believe that a Secretary of State with probably a very superficial acquaintance with India is able to govern her wisely. India should be governed by men who have *her* interests at heart, not by a Cabinet minister who is thinking of English rather than Indian politics. There should be a limitation of the powers of the Viceroy and of the Secretary of state. There are some judicious remarks in the pamphlet about the Opium revenue. We have only time at present thus briefly to notice this pamphlet, but hope to return to it on a future occasion. It is published at the C. K. S. Press, Vepery, Madras.

"*Life of Jesus Christ.*" In Marathi, by Rev. Baba Padamanji, Part II. Tract & Book Society. This brings us to the casting out of the traders from the temple, in the first year of our Lord's ministry.

The Bombay Guardian.

SATURDAY, DECEMBER 10, 1881.

YOUNG INDIA AND PATRIOTISM. II.

The patriotism that causes men to entertain an overweening estimate of the importance of their own country, to look suspectingly on other countries and resist every claim to greatness or capability advanced in their behalf may under certain circumstances be productive of good to a limited extent; but on the whole, the effect of such a conception of patriotism is not salutary. It is with a nation as with an individual in this respect. The man who has an overweening sense of his own ability and importance, and stands prepared to decry every claim advanced on behalf of others, is likely to cripple and dwarf his powers, and cut himself off from many very useful helps that might come to him from others. The man whose self-appreciation leads him to be ever on the watch for good in others that he may learn of them and receive from them, is the one who most truly promotes his own interests. The grand lesson that a man needs to learn, relates to his deficiencies and the means of meeting them. Self-complacency shuts the door against a thousand beneficent ideas and contributions that would be poured in upon him if he had a proper receptivity. Now there has been a great deal of patriotism in the world, coresponding to the example we have given. Nations have been lifted up with the conceit of their own government, civil institutions, military power, heroic men, distinction in art or literture, in commerce, in wealth; and in their relations with other nations have seemed to say, Stand by thyself, I am greater than thou. But such nations have not possessed the truest elements of stability. Their greatness has not been founded on a rock. This false notion of patriotism has led in a thousand instances to sanguinary wars and desolating usurpations. The individual who knows how to recognize good wherever he finds it, and is ever ready to greet it and embrace it and avail himself of it, is the one whose prosperity rests upon the right foundation. God has made men interdependent upon each other; and He has made nations to be in need of contributions from each other. With regard to the products of the soil, we find that those of one country are very different from those of another, and that a kind providence has given something distinctive to every land. In one country there is a tree whose bark yields a febrifuge that is needed in all other lands and which all others must be content to receive from the country thus favoured. Another has immense stores of coal, available for the necessities of men of other countries. In a certain northern sea are found the whales whose oil meets a want of many nations; and when these sources of supply begin to fail, another country discovers that she has rivers of oil deep down in the bosom of her soil. Thus the Allwise Director of the universe, teaches us our mutual dependence, and forbids us to look on our own things only, neglecting those of others. True patriotism does not require us to abstain from sericulture and the manufacture of silk because China may have taken the lead in this matter. That which, more than any other material advantage, has had to do with the present greatness of England, is the fact that her sons are willing to know the excellencies and advantages of other countries and of systems different from her own; that they are keenly vigilant in the recognition of the endowments of other people. It has not always been so; there was a time when England was very unwilling to recognize good in other nations; but for some generations, she has been eager te discern the providential advantages of other countries and there is now a readiness to throw open her gates to every foreign contribution. It is humiliating to a proud spirit to see himself outstripped by another in any line of things, but it certainly does not mend matters to deny that there has been any outstripping. By all means, acknowledge the facts of the case and learn the lesson which Providence sets before you. Patriotism is better than Caste, but it is possible that there be a Patriotism having the distinguishing feature of Caste,-jealousy, suspicion, aversion for all that is without the pale of one's country. As there is no true progress for the individual who entertains the idea of his own self-sufficiency, so there can be no true progress for the nation that refuses to recognize its own need and to welcome the contributions of others. No one that impartially considers the Gospel of Christ can fail to see that it has tended to elevate and purify the conception of patriotism in Christian countries. Its benedictions are for those who are poor in spirit, who hunger and thirst after righteousness, who feel themselves to be but babes in knowledge and wisdom. The Gospel requires us to love all men; forbids the Jew to despise the Samaritan; bids us rejoice in the welfare of others. The prevalence of the Gospel in the hearts of men will do away with the last remains of selfishness in patriotism, and lead them to the disclaim any private advantage that tends to the detriment of others, and all national aggrandizement that involves the depression of other nations. The kingdom of the Lord Jesus Christ which is destined to fill the earth, will unite all nations, tribes and tongues under one common law of love.

Our Native friends are not called upon to admire every thing that characterizes the English rule; but they are required by a genuine patriotism to ascertain the real advantages offered them by that rule and make them their own. Too many of them seem to be in danger of being misled by the idea that Patriotism demands of them to look with suspicion and aversion upon Western ideas, and especially upon religious ideas made known by Western missionaries. The interests of genuine patriotism must tally with those of truth. It is for the advantage of every nation, as it is of every man, to know the truth, the whole truth, the highest truth. Naaman was unwilling to wash in the waters of Jordan, because his national pride made him think that the waters of Adana and Pharphar were as good. And very much through the same process, many in this country are saying, The teachings and example of Chaitanya are as good as those of Christ. Well, are they? The mere fact that the former lived in India, does not settle the question. Is there a Chaitanya to day at the right hand of God, offering pardon and purity and everlasting life to every man?

ASIATIC SOCIETY MUMBAI

REMINISCENCES. CL.

DIARY: at sea, 1847.

Nov. 15. Let it be graven in my heart that duty is easy according as faith is strong. There is no need of any painful anxiety; it is criminal. It is unbelief that makes severe, internal effort necessary and unavailing. The great conflict of the Christian is with unbelief. I have just to live by the faith of the Son of God. "Whatsoever ye shall ask, I will do it." He will do it; he will work in us to will and to do of his good pleasure. The great result is that Christ knows how, and nothing can impede his perfect success, but unbelief. Christ has that power over my heart and mind which I have not. Let him only abide in my heart by faith and all the powers of my nature will obey him as promptly and cheerfully as they ever obeyed me.

29th. From the 8th to the 20th were days of great enjoyment, constant intercession and lively faith. It is not so difficult to have closet faith, but to put our trust in him before the sons of men, this is a mammoth difficulty. There is hardly a sinner so weak and imbecile that he cannot frighten me and Christ asunder, when I approach him. Sabbath the 14th, I asked in our evening devotions, for the sake of the ship's officers, in order that they might know that we have a prayer-hearing God and an omnipotent Christ, that we might make more progress that week than during any preceding week. Well, it was so, but nothing more. I expected the 'exceeding abundantly' and was disappointed. The next Sabbath I offered up the same prayer, making it still larger. I did not care about progress; we are out 120 days and I am willing it should be 200 if God sees best; but I wanted that all on board should have every hour of every day something to remind them that God hears prayer and is desirous of their souls. It had been calm for a day or two, and this calm continued. It has continued till the present time; and the week was the poorest we have yet had. I suffered a great deal in consequence of this prayer. I do'nt know when any thing has affected me so poignantly. For it seemed to me that the truth of God was at stake. My faith was unwavering until it became evident that the prayer was unanswered. But on Tuesday or Wednesday I left the matter in God's hands, and admitted the perfect propriety of his procedure. His truth stands fast because he considered the end I had in view, namely, the advancement of his kingdom; the means I suggested were not the best. Because his power is given unto me, that is no reason why he should take my wisdom. I have been humbled this week. I want more humility. And I want more out-of-door faith.

Dec. 7. Am I willing to know no other heaven than the commandments? There is no true heaven but this, doing the will of God from the heart. God has sent heaven down to me and there is no reason why I should be without it in the world, or wait for another life. O thou God of all grace, mine own everlasting God, mine interests are thine, let thine be mine. Make this thought the power of God to me. Let me believe habitually that I am in heaven so long as I do thy will; when I shrink from thy will I shrink from heaven. Lord Jesus, my All-sufficiency, my Goodness, my Obedience, my Usefulness, my true Self, my Life, my All in all, Lord Jesus drive deep this thought into my mind. Let me abandon every shred and every filament of a desire that has not reference to the doing of thy will. Let this be the one appetite of my soul and of my body. How much joy shall fill thy heart if thou speak the word and this thing come to pass. Lord, why shouldst thou and I be made miserable by the presence of this death in my soul? Is not my course of life, in its effects upon thee, like thy progress from the Pretorium to Golgotha? Why prolong this weary march with the burden of my iniquities laid upon thee? Didst thou not cry with a loud voice, It is finished? O let this jubilant cry come down into my soul with more than archangelic force during this voyage. Let my warfare be accomplished before I come to these poor Mahrattas, that I may bring them a whole Christ. Jesus, come to them in power and in love. Let me be at length filled with all the fulness of God. I bless thee, Lord, for all the trials of my faith. Though I have been overcome by thee, of late, yet I arise and interlace my arms in thine and renew the combat. I will not let thee go again. Though thou put me under and trample on me and frown terribly, yet will I say with Job, though he slay me yet will I trust in him. Trust in thy love when thou art treating me for all the world like an enemy. I will not know thee any more after the flesh. The Syro-Phenician woman did not. All she knew was thy heart of love, whatever thy looks or thy words might seem to say. Jesus, remember that all my help cometh from thee, and when thou seest disobedience or unbelief in me —which is the same thing—reprove thyself, as a mother when she sees her child languishing for want of milk. I am dead in trespasses and sins. My nature swallows up the cross, as the sea swallows up the lightning that falls to it. The Bible does not tell half. The human heart has such a proclivity to death that being taken up to the first heaven and let go for an instant, it falls right down to earth again; and being taken to the second it falls in like manner, and to the 3rd, 4th, 5th, and 6th. Lord Jesus, thou art my heaven; I bear about with me a tremendous centrifugal force; but this serves admirably to exhibit the magnitude and majesty of thy attractive glory. How would thy power be known if it were not for a potent antagonism? Bless the Lord, O my soul.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.[

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

THE SOCIAL EVIL.

SIR,—PERHAPS it will not be out of place to say something regarding this most important question, which is at the present moment at abeyance, pending the views of the Government of India with reference to the general working of the C. D. Act in India. The surmise that first arises is, From whom is the Government of India to gather views?—officials and medical men! To shew how much reliance can be placed on either of these sources of information, allow me in the first place to submit the following, especially as the same opposition had to be met with here, as will be remembered, when the subject was taken up a few months ago. You will notice the attacks are exactly the same, to say nothing of "official denials." It is almost amusing, if it were not so painful. On the first of May 1880 a letter appeared (which was afterwards reproduced in French, Belgian and Italian journals) in which were the following words: "In some of these houses (of ill fame) in Belgium there are immured little children, English girls of from twelve to fifteen years of age, lovely creatures (for they do not care to pay for any who are not beautiful) innocent creatures too, stolen, kidnapped, betrayed, got from English country villages by every artifice and sold to these human shambles. The presence of these children is unknown to the ordinary visitor of the house. A malediction rests on those lands, on those cities where such crimes are (I will not say permitted) but are known and not avenged." Great indignation, she adds, was felt by many persons and *especially by the police* (the italics are mine) charged with watching the morality of certain cities, at the audacity of these assertions. Many friends cautioned me not to publish such statements, declaring that all sensible persons would say of the writer, "she is mad." A few months after the publication of this letter, Mr. Levy, a judge of Instruction, in Brussels, instigated probably by the police of that city, challenged me to point out a single case, "tolerated" or not in that city. This he did by prompting our Honry. Secretary (under the Extradition act,) to make a deposition on oath before a magistrate. Among other facts there stated on oath, there is the following. The landlady of a respectable Tavern, the Victoria Tavern, informed Mr.——of Brussels, who got into conversation with her respecting English girls sequestered in these houses. In the course of conversation she told him spontaneously—that a married man had informed her that at the house 42 rue St. Jean Nepomucene he had been offered a fair little English girl about 12 years of age. The child flew to him in an agony of crying and asked his help to get away; she said that she was *never* allowed out of that room—never—never. The child was so full of distress and so small, that the man was touched and told the landlady, that if he were not a married man, and afraid to compromise his family, he would lodge a complaint against the brothel keeper with the Procureur du Roi or take the child away himself. Other cases are given but it would take up too much of your space, so I refrain, and as all statements were given on Oath before a Magistrate, there is no doubt about their accuracy but it shews how much dependance can be put on "official reports." And what I am now going to relate will shew what dependance is to be placed on the C. D. Act, whether taken in hand by the state or municipal authorities. "Only last February a prosecution took place at Bordeaux. Two children, boy and girl, ages twelve and a half and nine,—children too of a Dr. Delmont—the parents and children used to be drugged by the servant, so as to enable her to take the children to the house of a Jewish woman called Rodrigues, one of the professional procurers, who hold an almost acknowledged position in the connexion with licensed houses of prostitution on the continent, and who are in fact a necessary adjunct of the system of state regulated debauchery."

So much for "official opinion" and "state regulation." Now with regard to the medical view, the following is taken from a most valuable letter written by the Chamberlain of London to a gentleman on the continent who evidently was under the impression that London is more immoral than the capitals of those countries which license and regulate prostitution. He says "a large number of advertisements appear daily in your journals, some of them very long and expensive ones, offering to the public specifics for complaints contracted by immorality. The same remarks apply to French journals. We have 13 daily journals published in London and *in no one of them* are any such advertisements. I am bound therefore to conclude that where there is so considerable an outlay in advertising, there must be a considerable demand for such specifics, indicating a considerable amount of disease and consequently a considerable amount of immorality." Experience goes clearly to prove that the worst form of vice, crime and disease are tenfold worse wherever the state and public authorities take this vice under their protection, as they do on continental cities; the most awful forms of vice are stimulated. What is to prevent the same occurring here, in a vast mixed population such as we have? It is not to the police that we must look to for help as recent transactions here have proved.

"The European girls imported into Bombay are chiefly intended for the wealthy Parsees, and are divisible into three classes. (1) Viennese, who come out semi-voluntarily after having lived in bad houses in Austria. (2) Greeks and Levantines and (3) Moldo—Wallachians and Jewesses from the lower Danube. Both the latter classes are recruited largely by deception. The Jewesses are said to be entrapped by sham marriages. Being excessively poor, the Roumanian Jews and the Jew fugitives from Russia offer ample opportunity to the placeurs, and readily believe tales of com-

fort and wealth. The gain on the trade is immense, for the Bombay Parsees are exceedingly wealthy and will pay anything for European girls."

This work has been looked upon as an unpleasant work, unsuited for persons of refinement, a work which deals with a most distasteful subject, which reflects little honor on the workers and with which it were better not to soil our fair hands by touching it, and so we have been silent, content to let others judge for us, obedient to the general verdict of society in which we live, or to that emanating from the narrow and unscientific point of view of some medical specialist who though he may have justly won a great name in medicine, cannot but err, while basing his verdict on the false and degrading doctrine of "necessity of vice." We have had this theory ventilated in our Bombay Corporation by a medical specialist for what reason not exactly known. It cannot be for the protection of our army for no Regiment of European soldiers arrives in any town but the local purveyors of girls are ready and the Doctors of the regiment inspect them, &c. Let him take to heart the disclosures given in this letter. For the elevating of debauchery into a guaranteed industry and a recognised institution, does and must, by the strictest logic, lead to results of a character which otherwise we might almost suppose would be impossible.

Nov. 28th 1881. X.

NOTICES.

Bombay Temperance League. A meeting of the League will (D.V.) be held on Monday at 8 P. M. in the Grant Road Methodist Church. Col. VanHythuysen presiding. All are cordially inivted.

M. E. Appointments for to-morrow; Grant Road, 8½ A. M. Smith; 6 P. M. Northrup.——Dean Lane, Fort, 11 A. M. Northrup; 6 P. M. Oakes.——Magazon.: 11 A. M. Oakes; 6 P. M. Bowen.

The General Committee Bombay Y. M. C. A. will meet at the Rooms Apollo Bunder at 5-30 P. M. (Bombay Time) on Monday next, the 12th Instant.

Received for the M. E. Church Parsonage Khandwa, Rs. 253, Details next week.

Baptist Church (Bellasis Road, Byculla). It is expected that the Rev. Mr. Jordon, Baptist Missionary, from Bengal will supply the pulpit for a few weeks, beginning from to-morrow (Sunday) the 11th instant. Hours of service Sunday 11 A. M. and 6 P. M. Wednesday 7-30 (P. M. (Bombay Time.)

Epitome of News.

Saturday, December 3.

—Kurrachee is to have a tramway, connecting the port with the camp. As a beginning the line will extend from Keamari to a point opposite Mr. Jamsetjee Rustomjee's shop in the camp facing the Old Post-office Square, and thence to the cantonment railway station, with the necessary diversions to the more important points *en route*.

—*Pall Mall Gazette:* At the Luxembourg on Wednesday about a hundred of the choicest pictures were terribly damaged by water through the stupidity of the servant girl of an employé at the Senate, to whom apartments are assigned on the floor immediately over the Salle Barthèlemy. The girl left a tap turned on, and the entire ceiling and walls of the Salle were flooded with water and the pictures seriously injured. It will be several months before the room and its contents can be reopened to the public.

Monday, December 5.

Bombay Gazette: Our London correspondent, among other interesting items which we publish this morning, telegraphs the curious fact that the famous John Dunn has been appointed Chief of Zululand. This is an admission that the arrangement made at the close of the Zulu war, by which the country was clipt up amongst some fourteen chiefs, each independent of the others and all subordinate to a British Resident, has not been found to work well. The Zulus were unhappy without a king. Some of them agitated for the restoration of Cetewayo, and others for the reconstitution of the kingdom under Ozanne. As there is no force in the country to keep the different sections of the population from crystallising into a State once more, it has evidently been thought advisable to meet their views and give them another king, while at the same time preserving British influence by selecting for the vacant throne a man who combines in his own person the double advantages of being an Englishman and a polygamist, not to say a heathen, and is therefore in a position to inspire confidence on both sides. It is to be hoped that His Majesty will be able to get on with his new subjects and cause them to forget the exiled Cetewayo. We doubt much, however, whether a prudent insurance agent would care to issue a policy on His Majesty King Dunn's life, now that he occupies the throne of the legitimate king.

—Maj-General Hewett has been nominated sheriff of Bombay for the coming year.

—*Times of India*: We believe that it can be shown that the increase of the tax in salt in this and the Madras presidencies made by the late Government has had most injurious effects, and that it is incumbent on the Government to lighten a burden which falls in such unfair proportion on the poor people of the country.

—Same: The American papers received by the last mail give a statement showing the number of miles of railway already undertaken, or for which the money has been provided, and to be built in the United States during the period from October 1, 1881, to December 31, 1882: the total amount is 15,886 miles. And to this sum are likely to be added a good many new projects during the fifteen months referred to. The total of Indian railways on the 1st April last was 9,591 miles; that is all the Indian railways together do not amount to two-thirds of what America builds in little over a year. While we are trying one policy and then another, first guaranteed railways, then State railways, now private railways, the other countries with which we compete in our wheat and our cotton are going far ahead of us. The wonder is that we are able to make any show of competition.

—*Daily News*: Some time ago Monsignor Justin, Archbishop of Besancon, received from a wine merchant a present of a cask of truly excellent red wine. It was pure, and astonishingly cheap. The merchant in offering a sample barrel to the prelate discribed it as wine suitable to be used at Mass, and begged that if Monsignor was satisfied with it he would deign to recommend it to the clergy of his diocease. Archbishop Justin, who had but lately been appointed to the see of Besancon, and was unaccustomed to the ways of the place, being struck by the quality of the wine, and by its low price, recommended it without scruple to his clergy. The vendor consequently received many orders; but the wine which he proceeded to distribute among the lesser clergy was of a very different quality to that with which he had supplied the Archbishop. Yet it was a wine that tasted well, and the majority of country curés who used it had no suspicion that it was anything but pure unadulterated juice of the grape, such as the rubric enjoins shall be drunk by priests when saying Mass. One priest, however, more experienced than the rest went to the expense of having the wine analysed, and then it was found that this extraoadinary beverage did not contain a single drop of grape juice. It was a compound fabricated by some new process, cheaper (to the manufacturer) than the common processes used at Cette, where sham wines are made in such large quantities for home and foreign consumption. Great was the scandal which resulted upon this discovery, and the consequences were most painful to religious people, for the Archbishop of Besancon was obliged to order that all the Masses in which the spurious wine had been used should be annulled. This decision was announced in the pulpits of about a hundred churches, with the effect that all the Masses which had been vitiated had to be said over again.

—*Times of India*: Our Calcutta correspondent informs us by telegram of the death of Captain Rivett-Carnac, whose previous fall from his horse on Thursday, we reported in our last issue.

—Eight candidates presented themselves this year for the Master of Arts Examination, and of these the following have been successful:—Class II., Shridhur Ramcrishna Bhandarkar, Elphinstone College; Passed, Tribhowundas Nurrotumdas Malir, St. Xavier's College; and Muncherjee Kharsedjee Sunjana, Free General Assembly's Institution.

—*Madras Times*: At the last Sessions of the District Court of Madura a case of culpable homicide was tried, in which it appeared that the prisoner, who was a widower, went to reside with his brother for some time in a village near Dindigul. While there, a *laison* sprung up between himself and his brother's wife, which coming to the knowledge of his brother, he give her a severe beating. On the following day the prisoner was seen lying under a tree bleeding and his brother's wife lying by him quite dead. In his defence, the prisoner said that the deceased (his brother's wife) and himself had mutually agreed to stone each other to death rather than be separated in this world. The prisoner, being convicted on his own confession, was sentenced to be hanged.

—We beg to acknowledge the *Monthly Guide* of the G. I. P. R. for December, 1881.

—We thankfully acknowledge receipt of Indian Railway Travellers' Guide for December, 1881, published at the *Bombay Gazette* office.

Tuesday, December 6.

—From a despatch from the Secretary of State laid before the Straits Legislative Council, it appears that the Church of England is to be disestablished in this colony in due course, and on the same terms as those agreed on for carrying out this object in Ceylon. All present chaplains will draw their stipends and have their vested rights provided for.

—*Statesman*: India is not the only country that rejoices in a Theosophical Societry and a Madam Blavatsky. A confraternity of a somewhat kindred nature, with a clever and accomplished woman as chief oracle, has been in active operation for the last ten years in Australia. The high-priestess of the wonderful and the unknown, the Australian Blavatsky, is a Mrs. Jackson, a lady of German parentage, of very high conversational gifts and singular power of declamation, who, besides labouring to enlighten the uninitiated in private social parties, delivered a series of public lectures on spiritualism, electro-biology, reincarnation and other kindered topics, and managed to gather round her a circle of admirers and proselytes who, some of them at least, parted with this world's goods to further the good cause. Some of the details of the relationship of Mrs. Jackson with her disciples were made public during the course of a "strange will case" which was argued before M. Justice Molesworth in Melbourne, and on which judgment was given a few days before the last Australian mail left.

—Press Commissioner. On the 19th the Ameer is said to have assembled the tradesmen of the city and headmen of neighbouring vil-

lages in the Hazratji mosque, and addressed them kindly. He said he had forgiven the past and warned them regarding the future.

The Ameer marched on the 20th for Cabul with one regiment of Kandahari Durpwanis, one Herati, two Cabuli, and two cavalry regiments, and ten guns.

—The *Levant Herald*, of November 9, has the following with reference to the disquiet at Mecca:—The state of affairs in the Hedjaz continues to be unsatisfactory. The precise character of the disquiet which exists in that province is not known, but it may be inferred that it is not without gravity, from the fact that troops have been dispatched to Djeddah, and that Safvet Pasha, the Vali of the province, has been replaced by Osman Pasha, who sets out this week to take possession of his post.

—*Indian Churchman*: Some excitement was caused amongst the followers of the Prophet of Mecca, by an announcement that the Mahomedan month of Mohoram would be inaugurated by a public disputation on the maidan between the 'Maulvie' of recent local celebrity and one Warris Hossein, a self-constituted champion of Christianity. The latter had been an enquirer at one of the Scotch Missionary Institutions, but we do not believe he had ever been baptized, or in any way received as a Christian.

The following account of what happened last Thursday and of the real object of the affair is taken from the *Weekly Englishman* of November 26th. "The religious combat was opened by Warris Hossein, who quoted some of the New Testament. This was replied to by the Maulvie quoting, in favour of the Prophet, some stupendous and extraordinary miracles. This went on for some time, until the convert renounced Christianity, and openly declared himself a Mahomedan again. The whole business was evidently got up for the glorification of the Maulvie."

Wednesday, December 7.

—Eight Nomins have been heavily fined at Dhoolia for offending the religious susceptibilities of some Marathas by slaughtering a cow in the neighbourhood of their houses during the Bukree Eed.

—Of the twenty-eight candidates who presented themselves this year for the LL.B. Examination, only three have passed, and these in the second division.

The *Times of India* says: A well-known Bombay barrister informs us that the Contract paper, by which most of the men were tripped up, was simply ludicrous in its difficulty, and would have "floored" the majority of practising barristers.

—Sir Frank Souter is proposed as Chairman of the Bombay Corporation. The *Bombay Gazette* says: There can be little doubt, however, that had the matter been left to the free choice of the majority, Dr. Blaney would have commanded on this occasion, as on the former, the greater number of votes. His long services to the city give him a claim which would not be overlooked. But the matter has not been left to the free choice of the majority. The members have been surprised in detail into giving pledges to vote for Sir Frank Souter. The native members, we hope, will not be offended if we say out what everybody thinks,—that taking them as a body, they are deficient in backbone, and when solicited in detail to vote for an official, that official being chief of police, they have not the moral courage to say, "No."

—*Bombay Gazette*; Lahore, 6: Major Dixon, Royal Artillery, was shot by a sentry on the night of the 2nd instant at Peshawur. The wound is believed to be not fatal.

The engines have been successfully ferried across the Indus at Attock. Arrangements will now be made to open the line to Nowshera on the 1st January.

—*Christian*: "Mr. Moody knew that the idea of consecration, without the guidance of the Scriptures of truth, has developed into fantastic error, and that while some even at Northfield last year experienced a grand blessing by willingly consecrating themselves to the Lord, yet in a month it had evaporated from those by whom it was not maintained through daily meditation on the Word of God. Indeed, it needs to be affirmed with emphasis that while every new and further view of the person and work of our Lord and Saviour is a definite advance in our spiritual life, yet, unless that advanced position be maintained by watchfulness and trust, and by diligent use of the two cardinal means of grace, the Word of God and prayer, the higher level is only a platform from whence to experience a deeper fall."

—The Annual entertainment at St. Mary's School, Mazagon, took place on Monday and the distribution of prizes at St. Xavier's College yesterday. Then was the performance of a drama by the scholars at St. Mary's, and scenes from King Richared II. at St. Xavier's: At the latter school there are 805 pupils on the roll.

Thursday, December 8.

—*N. Chr. Advocate*: The "Mission Rooms" learn from Mr. John Young, who has been for five years our agent at the Blackfeet Indian Agency, and is temporarily in New York, that the Blackfeets, Bloods and Piegans, are making notable progress toward civilization. Their reservation is in the northwest part of Montana. Some years ago they were the most cruel, unruly tribes we had, the dread of all the neighboring Indians and whites. Now, over eighty families have abandoned their roaming habits, have built log cabins and are cultivating small farms. They say they want to live as the white man does. Their imitative powers are shown by the inside decoration of their cabins. A clock is the first desired article of furniture, and the walls will have pictures from illustrated papers if it is possible to obtain them. Until lately labor of any kind was considered degrading by the men. When a warrior was asked to perform some task in return or payment for food, he would reply: "Do you take me for a squaw?" Now they not only work their own patches of ground, but aid the agency in farming, building fences, cutting and hauling wood for fuel and building purposes, and indeed other labor as is necessary. The day school is well attended and the scholars make fair progress. Arithmetic is a favorite task, and when the alphabet is mastered and they begin to speak and read, their delight is manifest. The hold the medicine men have on them and their superstitious practices are diminishing. There seems now to be no heathen field so likely to repay the labor of a Christian missionary. These Indians number over 7000 and the agent freely expresses his opinion that the one thing required to extend and make enduring their efforts to be obedient, peaceable and self-supporting, is the permanent residence among them of the Christian missionary who would acquire their language and preach the Gospel. Another Father Wilbur is wanted here.

—*Word and Work*, Nov. 17: On Friday last a Mahommedan of some distinction and notoriety was received into the Christian church by baptism. Ahmed Tewfik Effendi, who is said to be related to the Sultan, and who gained high honours in his studies, equivalent to what we would call a "Senior Wranglership" in this country, has made public profession of his faith in the Lord Jesus Christ. He is an *Ulema* (a distinction that combines legal with ecclesiastical eminence), and held a high position in Constantinople. In consequence of assistance given to Dr. Koelle (a missionary of the C. M. S.) in the translation of the Holy Scriptures into the Turkish language, and also because he acknowledged the claims of the New Testament, he was—as many of our readers will remember — imprisoned and condemned to death by the Turkish Government. Through the influence of our own Government, the Sultan was induced to commute his sentence, and he was banished to the island of Chios. He escaped from captivity a short time before that island was devastated by the recent earthquake, and finally landed in this country. On reaching England he professed himself only an inquirer concerning the truth of Christianity, and for some time his isolation and the remembrance of his wrongs made him despondent and reticent. After much mental suffering, and a severe internal struggle—influenced mainly by his contact with earnest Christian life—he resolved to accept and acknowledge Jesus Christ as Saviour and Lord. In the full knowledge of all the sacrifices which the confession involved he gave effect to his decision in St. Paul's Church, Onslow Square, being baptized by the Rev. W. H. Webb-Peploe, the vicar, in the presence of a large congregation. His reception was most solemn and deeply interesting, and Ahmed Tewfik gave the responses with marked fervour, and in a clear voice. Dr. Koelle, the German missionary, gave a short preliminary address explaining the circumstances, and afterwards addressed the convert in Turkish according to the prescribed form.

—The N. Chr. Advocate publishes this note from Mrs. Amanda a Smith. Oct. 7: "It takes white Christians longer to get interested in Africa than in any other nation, but she has always had a few true and tried friends and God means that Ethiopia shall stretch forth her hands unto Him. God is faithful and very nearly all I need is supplied. Praise the Lord. I could not help being a little amused when you said if all other means failed I was to let you know. To me it seemed like saying, if the Lord failed, for He is the author of the suggestion about Africa, and He must not, cannot fail. Whatever (money) comes, I expect to start for Liberia about the 15th of December, the first if possible. I go to Ireland for a month. I am very thankful to you for sympathy and interest in poor dark Africa. My address is Monrovia, Liberia, West Coast Africa, care of Miss Mary Sharp."

White Christians are *now* interested in Africa. Almost all the Missionary Societies are moving upon it, from different points.

—The suggestion is made by Jas. Dalton, of Manchester, Eng., that the maxims of Garfield be collected and placed in the common schools as a text book.

—Bishop Bowman, writing of the Gospel in Japan, in the *N. Chr. Adv.* says: It is said that the Greek Church has about 8000 members in the northern part of Japan and the Catholics about 25,000 in the southern part. These last have been gathered in the regions where they had become strong some three hundred years ago and where by bitter persecutions the Church was destroyed, though the people still retained their traditional faith and have been found ready to return to the faith of their fathers.

The Protestant missionaries are more careful as to the character of those taken into their churches. They aim to make Christians in deed and truth, as well as in form. They have succeeded in bringing into the Church over 3000 and have established day-schools and Sunday-schools in many sections of the country. Through these several thousands of youth, of both sexes, are being thoroughly educated in divine things and are thus becoming prepared to go out and do the work so much desired and needed.

There are now twenty societies at work for the evangelization of Japan. There are 167 missionaries and assistants from America, and 48 from Europe, engaged either as preachers or teachers. In addition to these there is still a larger number of native helpers, most of whom are doing efficient work.

—Sergt. D. MacCrystal, just arrived from Afghanistan and stopping at the English Hotel, was knocked down by a buggy in Calbadevi Road on Tuesday evening and died of the injuries received on the following morning.

—*Times of India*: After sixteen years of hard work in India, Dr. Kielhorn retires to-day to fill the Sancrit chair in the University of

Gottingen. His rank amongst Sancrit scholars has long been recognized.

—Same: Some further particulars have been received in Bombay about the death of Captain Brownrigg, R. N., on the 3rd instant. The Arab dhow was lying off Pemba, an island some sixty miles north of Zanzibar, when Captain Brownrigg steamed up in his pinnace with a crew of ten men only. The dhow flew the French flag, but her business seems to have been unmistakable. The English sailors tried to board her, and met, the telegram says, with a fierce resistance from the Arabs. Captain Brownrigg, the commander of. H. M. S. London at Zanzibar, Aers, the ship's writer, Monkley, a stoker, and Bishop, an ordinary seaman, were killed. Two men were wounded, one severely and one slightly. Thus out of a crew of ten men, four were killed and two wounded. After having disabled, or rather almost annihilated her antagonist, the dhow escaped. We are glad to hear that every possible precaution is being taken to avenge the disaster. All the boats of the London have been despatched to blockade Pemba, in case the dhow may still be there. The Philomel, which was fortunately at Zanzibar, has, at the Consul's request, proceeded to Mozambique, so as to intercept the dhow if she happen to make for any of the ports in the Channel. The Sultan has "despatched forces," presumably along the mainland, with the idea of seizing any suspicious-looking craft.

—The Str. *Kaiser-i-Hind* left Aden for Bombay with English Mails, Wednesday, 3 p.m.

—The *Times* describes a proposed canal by which the journey both from England and India to China would be lessened by at least 600 miles. The canal would be cut at that point where the Malayan Peninsula is narrowest; and as the distance between the Indian Ocean and the China Seas is further lessened by natural waterways, extending inland from both shores, the actual cutting would be only thirty miles long.

—Mr. William Rathbone Greg, the author of "Political Problems," died on the 14th ultimo. He was a natvie of Manchester, and was born in 1809. In 1856 he was appointed a Commissioner of Customs, and from 1864 till 1877 he held the post of Controller in Her Majesty's Stationery Office. Mr. Greg was the author of "Essays on Political and Social Science," "Enigmas of Life, "Literary and Social Judgments," "The Creed of Christendom," "Rocks Ahead; or, the Warnings of Cassandra." A new volume of his miscellaneous essays has just appeared; but for some months previous to his death he was incapacitated for active mental work.

—The Madras papers announce the death, at Tranquebar, of the Rev. Christian S. Kohlhoff, one of the oldest missionaries in Southern India connected with the S. P. G. The local *Athenæum* says:—

Mr. Kohlhoff was the son of "Father Kohlhoff," whose name has been associated, in pious memory, with the names of those great pioneers of missionary work in India, Swartz, Gericke, Jœnicke and others; and his chief labours have been in the Tanjore and Trichinopoly districts, where the name Kohlhoff is so much revered by the Tamil Christians. As a preacher, both in English and Tamil, the late Mr. Christian Kohlhoff was very successful, his sermons being eminently practical. He took very great interest in promoting the improvement of Church music among native congregations, and published a book of hymns, with music, which is now extensively used in mofussil Mission districts. His proficiency in Tamil led to his appointment on the "Tamil Revision Committee," in connection with the Madras Auxiliary Bible Society. Mr. Kohlhoff acted, for a short time, as English Chaplain at Trichinopoly, and on account of his long experience in missionary work, and his local knowledge of the South Indian Missions, officiated as Secretary to the Madras Diocesan Committee of the S. P. G. during the absence of the permanent incumbent. Some years ago, he availed himself of the leave granted to him in visiting England, where he had an interview with the Archbishop of Canterbury, and where he also, by his sermons and addresses, aroused an interest in the cause of Indian missions.

—*Bombay Gazette*: JEHANGHIR MEA, the younger brother of the Chief of Mangrole in Kathiawar, has been selected this year by the Government of India for admission to the Bombay Civil Service. This is the first Native Chief and the second native appointed in this presidency to the Civil Service.

—Another Oxford Missionary, Rev. E. F. Brown, comes out in defence of Tradition. The following is from a long reply to his letter, in the *Indian Chr. Herald*: Mr. Brown warns us of the terrible risk that we run in following private Judgment, and thereby rejecting the "voice of the Church," the latter being in conflict with the former. Will our esteemed friend tell us, how are we to know which is the "voice of the Church"? Are there any marks or notes whereby that voice is distinguished from all others and that if there are such notes or marks, are they to be discovered by Private Judgment or by the voice of the Church, and in accepting any voice as the voice of the Church, are we or are we not to exercise our Private Judgment? And if you allow Private Judgment to decide which is the true Church, why can not you allow it to decide other matters? Can our friend tell us the limit of Private Judgment, when is it to be exercised and when not?

—Speaking of "Buddha and Early Buddhaism" by Arthur Lillie, the *Record* says:

This book is an interesting one, replete with much curious information, which will repay perusal. It is, however, in many respects confusing and misleading. This is probably as much due to the imperfect manner in which the subject is understood, and to the conflicting opinions which professing experts entertain concerning it, as to the author's inability to give a clear account of his meaning. Still, this inability is only too perceptible. With a view apparently of interesting his readers at the outset in his topic, Mr. Lillie in his introductory remarks sums up what he seems to claim as the result of Buddha's teaching. Whatever may have been the immediate consequences centuries ago, it is a palpable fact that "the most formidable priestly tyranny that the world has ever seen" is now and has for centuries been as paramount as ever in India. Moreover the institution of caste, "flourishes in full vigour. Buddhism has not extirpated it. Polygamy is not considered immoral in India, and slavery is not condemned." Woman is considered a chattel and a beast and is not held to be man's equal. Bloodshed both by the knife of the priest and the sword of the conqueror is still and has been rife among the Hindus. The spiritual life of the indivinal is not substituted for religion by body corporate. Religious propagandism can hardly be said to exist. In fact, the present result of Buddha's teaching on these points in India is *nil*. An uninstructed reader might imagine that Mr. Lillie meant to describe the present results of Buddha's teaching in India. Of course he did not, but it would be the natural conclusion that he did. The misleading tone contained in the opening sentences is conspicuous throughout the book. The votaries of Buddhism in the present day are atheists, so far as they are anything; they are sensual and immoral, priests and people alike, without hope and without God in the world. Mr. Lillie endeavours to make out that this was not so once. In a confused manner, and with a good deal of reticence, he describes what if he had been more plain-spoken he would have, we suppose, traced out as the deterioration of Buddhism. But he halts at premises, and shrinks from notorious conclusions. That Buddhism is Atheism he knows but will not say in plain terms.

FRIDAY, DECEMBER 9.

—Deaths last week, 404.

—Times of India: A few days after the last mail left England, an attempt to assassinate Signor Depretis, the President of the Italian Council of Ministers, was made at Rome. The would-be assassin was in the gallery of the chamber of Deputies; and his arm was seized as he was about to fire at the Minister; he threw his revolver on the floor of the House and was immediately arrested. It is said that the attempt at assassination was made on account of personal matters.

—Contributed to the Macpherson Memorial Fund, Rs. 5610-8-0, besides Rs. 4,223 collected from the congregation of St. Andrew's Church.

—It is stated in a telegram from Constantinople to a London paper that the daily mortality from the cholera at Mecca has reached 500, and that steamers will no longer bring back pilgrims.

—*Overland Mail*: The begining of Guiteau's actual trial brought a great crowd to the court on Nov. 17, including many women. Guiteau made his usual wild demonstration against his counsel, which continued till the judge threatened to have him removed from the court and to conduct the trial without him. He then subsided, spending his time chiefly in writing another statement, which he hopes to make to the court. In the course of his demonstration Guiteau reiterated that he had no accomplices in the crime. District Attorney Corkhill then opened the case for the prosecution. Secretary Blaine was the first witness called. He gave an account of the shooting of General Garfied at Washington railway station, Guiteau's written speeches and correspondence were presented at the trial in evidence. Then, after another outburst by Guiteau against his counsel, Senor Camacho, the Venezuelan Chargé d'Affaires, testified to the shooting of General Garfield, of which he was a witness, waiving all diplomatic privileges under instructions from his Government. The defence was very weak, and the cross-examination of the witnesses was very poor. The counsel for the defence were evidently not accustomed to this duty, and their questions were all directed to showing that Guiteau was insane, but they accomplished little.

—The *New Dispensation*: An interesting and novel ceremony was performed by the Minister on Saturday, the 19th ultimo. It was the consecration of a new *Bhàndár*, or family store-room. A short prayer was offered to the Supreme Mother Annada, or Lakshmi, the Giver of Rice, and Her blessing was invoked. The door of the new *Bhandar* was then opened, and the whole body of devotees entered, the Minister carrying in his hand in an earthen vessel *dhan dhanya*, or a rupee and paddy, typical of fortune and food. They then sang a hymn, and concluded by chanting the words, inscribed on the front wall in a semicircle, "*Annadaai namonamah.*" The key of the store-room was then made over to the lady in charge of the room.

The minister mentioned in the above is, we suppose, Baboo Keshub Chunder Sen.

Selections.

MESSRS. MOODY AND SANKEY IN NEWCASTLE.

SOME gratifying testimonies to the success of the work of these two evangelists during their present stay in the north were given at Monday's noonday prayer meeting. More than one speaker acknowledged that there had been a great amount of spiritual power in the circus meetings on Sunday. Mr. Moody himself bore witness to the outpouring of grace, and one instance he gave was specially striking. He said that at the evening meeting, seated at the outer edge of the inquirers, were five young

men, and when he asked whether they were seeking Christ. and for a moment rested a hand on their shoulders, they trembled. Mr. Moody spoke briefly on the importance of largeness of faith. In the course of his remarks he intimated that when at Glasgow during the time of his lasf visit his faith was somewhat staggered by the "wholesale" character of the request that was made on one occasion. It was that prayer should be made for the 70,000 young men of that important city. The prayer must however, have been very successful, for at one meeting 101 young men came forward and declared for the Lord. The scene was such that he had never before and he had never since seen the like of it. As another instance of faith and the accomplishment of the object of fervent prayer, Mr. Moody read a letter which he had received in America from a woman who said that for eighteen years she had prayed that her brother might be saved from a consuming appetite for strong drink. She did not know where he was, even whether he was living, but, thinking he might be in the Western States, she asked God to direct him, if he were alive, to one of Mr. Moody's Meetings he being then in the West. Who can tell the gratification and joy of that sister at receiving some time after a letter from her long-lost brother stating that somehow, he scarcely knew by what means it had come about, he had found himself in Chicago, and had been led to attend one of Mr. Moody's services there? At that meeting he was cured of his degrading sin and led to his Saviour. Mr. Moody's witnessings to the Gospel are greatly appreciated here. He has been petitioned to attend a large establishment where some 200 young men are employed, and speak to them, and he has also been asked to have a mothers' meeting. It is almost needless to say that Mr. Moody at once put himself in the way of complying with both these requests.

THE LANTERN OF WARNING.

In the evening, at the circus, Mr. Sankey sang an old favourite, perhaps the best-known hymn of his small collection, "Jesus of Nazareth passeth by," and Mr. Moody preached a more than nsually impressive sermon. Alluding to the recent storms upon our coasts, he pointed out the suddenness by which hundreds of persons had been snatched away, and made this the subject of a solemn warning. He said that it was only the duty of a friend to warn them, and he performed it as a friend. Mr. Moody made reference to the many cases of warning that were given in the Scriptures, and exhorted his hearers to be warned in time. Concluding, he related how on one of the great railways in America there was a heavy landslip. A man had observed it, and, knowing the express was nearly due, he wished to stop it, but he could not get to a telegraph station in time, and all he could do was just to run up the line with a lantern. Falling down, he had the misfortune to break the lamp. The express was nearly upon him, and what was he do to stop it? He got upon a hill, shouted to the driver to stop, and threw the lantern at the engine-driver's feet. The driver considered a moment and applied the brakes. The train was stopped just in time to avert wholesale destruction. Now, said Mr. Moody, I throw the lantern of warning at your feet to night, it is for you to heed it and stop in time

The stirring and striking sermon was listened to with the closest possible attention; indeed Mr. Moody held his hearers spellbound, and we doubt not that his warning will in many quarters be wisely attended to.

Reference was made to this meeting at the gathering for prayer in Hood Street on the following day, when an earnest young man, requesting the prayers of Christians for the youth of Newcastle, stated that he was talking to a young man in the circus, on the preceding evening; he was pointing out the way of salvation, and the young man said to him, "That's all very well, but in the factories you could not be a Christian." Prayer was offered by Rev. Dr. Bruce, that men might have courage to stand up for Christ. Mr. Moody delivered a short address on humility, and in the course of the morning hymn 94, one of the finest in the collection, was sung. The first stanza, which will well bear repeating, is as follows:—

More holiness give me,
More sweetness within,
More patience in suffering,
More sorrow for sin.

In the afternoon Brunswick Chapel (Wesleyan) was crowded, it being understood that Mr. Moody would speak to backsliders. There seemed many present whom it was especially important that the Gospel should reach, and prominent by their blue serge costumes were several fishwives, from Cullercoates.

Mr. Moody took up the story of Peter, and showed how, though bold as he was, he often fell. In fact, said the preacher, it was often the boldest, those who were most confident in their own strength, who fell away.

Mr. Mooody graphically described the misery of those who, once having put their trust in the Saviour, left His loving care. He also showed how great a stumbling-block they were to their own families, and how they, by their examples, put obstacles in the way of many persons becoming Christians. They seemed to attest the unreality of a saving grace; but on the other hand, if they wore restored, they were often the most zealous workers in the cause of Christ. It is earnestly to be hoped that the discourse was the means of awakening many backsliders, and of bringing them back to the fold.

THE SHIPWRECK.

The evening meeting in the large circus in the Haymarket was as well attended as ever. Among the hymns sung by Mr. Sankey was one which had its origin in a shipwreck—very appropriate in these days of frequent reports of disasters at sea. Hope had almost died out of the wretched crew and passengers of a dismantled ship given over as as a prey to the storm, when a steamer hove in sight, the captain of which, not being able to rescue those on board the ill-fated ship, shouted, "I'll stand by you till morning." Mr. Moody was never more apt and telling than in the allusions and illustrations with which he liberally interspersed his discourse. That discourse was on the freeness of the means of grace, and the preacher very truly showed how great would be the excitement if it were announced that only one present in the vast audience could be saved that night. There would then, he said, be no more laughing and trifling, but all would be anxious for their deliverance. Thanks be to God, however, every person there could be redeemed if he would only trust in his Saviour and accept the pardon so freely offered to all. The great assembly was much impressed, and at the close of the address there were many inquirers.

The noonday prayer meeting on Wednesday was one of pecullar spiritual refreshing and invigoration. A marked tone was given to the proceedings by the singular nature of the requests for prayer. A merchant desired to give thanks for remarkable deliverance from pecuniary embarrassments; prayers were asked for a minister's widow, who imagined that she was a lost soul; and it was also requested that supplication be offered for the editors of the local press, that their contributions might be thoroughly infused with Christianity. We might interpose a remark here that Tyneside has strong sporting proclivities, and as the Rev. Mr. Champness puts it the other day, no question excites so intense an interest as "the latest tip for the Liverpool Cup," or some other sporting event. Unfortunately the principal papers of the district pander far too much to the low tastes of their readers, and devote many of their colusmns to the discussion and description of race meetings and other sporting matters. The request therefore for prayer on behalf of the local newspaper conductors was neither ill-advised nor inopportune. May they see the error of their ways! Two gentlemen gave public thanks that they had found their Saviour, and a friend spoke of his experiences at the circus the other night, when he spoke to two young men who after a time found saving mercy. These young men were so zealous and so anxious for the salvation of their fellows that on succeeding nights they brought in one or two of their friends, one of them quite a ragged youth. After conversing with him for some time, he declared that he had found Jesus; and these two young men intimated that they would bring others of their acquaintance to the circus meetings.

THE VALLEY OF SHADOW.

The Brunswick Chapel was again well filled in the afternoon, when Mr. Sankey sang two or three solos with excellent effect. Mr. Moody took as his subject at this meeting Christ as the Good Shepherd, addressing himself principally to the 22nd, 23rd, and 24th Psalms. In the course of his remarks he deprecated the introduction of the word "dark" into the allusion to the valley of the shadows. He said that valley was not dark, but light. There must be light or there would *not* be shadows, and shadows were unsubstantial things, which hurt nobody. People could walk through them, and no one need be afraid of them.

Quite a remarkable meeting was held the same night in the circus. Mr. Moody's subject was the curing of Naaman's leprosy, and he showed how salvation could cure and remove the deadliest sins. He said they might be disinclined to trust what a stranger coming 3,000 miles might say, but he had by him a local witness. Then Mr. Moody broke off his discourse, and a Newcastle solicitor stepped forward and related his marvellous conversion, What he said was to the following effect:—He stated that in accordance with a promise given to Mr. Moody he was there that night to state his remarkable experience.

THE SOLICITOR'S TESTIMONA.

It was seven years ago since he was converted. He was born of pious parents, who set him a good example; but first at school and then at college he wandered from God. He became fond of strong drink, until he felt it was impossible to do without it. About a month before he was converted one of his boon companions made the remark that drink would kill him, for his constitution would not stand it, and drink made him lose his reason. At this time he was living in lodgings in London, and one day on which he had been drinking and playing billiards he went home to his tea. He had not had enough drink to take away thought, and he began to think how all this would end. He tried to quiet his conscience, but without avail. He was clearly conscious that it was impossible with his own strength to break loose from the wretched habit that held him in its powerful grasp. All at once the Spirit of God gave him this text, "With God all things are possible." He felt this was the turning-point of his life—either to be lost for ever, or to give up the drink and save his soul. He still sat thinking, this text still ringing in his ears. Suddenly taking his pipe out of his mouth, he resolved to lead a better life, and, kneeling down, he asked God in a simple prayer to help him. Having been brought up a Wesleyan, he sought a Wesleyan chapel to speak with the minister. After wandering about an hour and a half in his quest, he found a Wesleyan Chapel, but it was closed for repairs. He could not find any one to speak with him that night; he had to go home, and that night was the most miserable one he ever spent. Having asked God to show him his duty, he went to his work the next morning, and made his mind up to tell the man that he worked with of his resolution. Everything seemed against him. Instead of finding his fellow-workman, he found a *stranger; but turn-*

ing his head to the wall he asked God to help him, and then he told those present that by God's help he was going to be a Christian. Since then he has never tasted strong drink, and indeed his appetite for it was entirely gone. He might add that the very friend who told him he would kill himself with drink afterwards urged him to get out of what he colled "a fit of the blues" and go with him to drink. Such were the tender mercies of the wicked.

FORGIVENESS—DIVINE AND HUMAN.*

We call attention to this able discussion of the question, "Why does God command us to forgive offences freely, while He Himself forgives only on the basis of an atonement?'

There is evidently some relation between the forgiveness which we receive from an offended God and the forgiveness we render to an offending brother.

1. It is a relation of similarity; "forgiving one another, even as (*in like manner as*) God for Christ's sake hath forgiven you." Let your treatment of one who has trespassed against you be similar to—modelled upon—the treatment which God extended to you, when ye had trespassed against Him.

2. It is more than a relation of similarity. It is the relation between a motive and the procedure to which it prompts; "forgiving one another, even as (*since, seeing that*) God hath forgiven you." Let the fact that God hath forgiven you move you, prompt you, persuade you, prevail upon you to forgive your brother also.

Nay; (3) it is even more than this. The conection is closer than that of mere similarity, and closer even than that of mere motive influence. It is a connection of concomitance, of intimate unfailing concomitance. Our reception of forgiveness from God is made in a sense to depend on our rendering forgiveness to our brethren. Not indeed that this can be regarded as compromising or traversing the great truth—that our reception of forgiveness is suspended alone upon our faith: "He that believeth is forgiven and justified from all things." But the harbouring of an unforgiving, vindictive disposition is inconsistent with the present and prevailing exercise of faith. The faith that really sees, appreciates, and embraces the forgiveness of sins effectually purges the soul from malice, revenge, resentment; and where these evil passions still prevail proof is afforded thereby that true faith is not in action, and that the soul is disqualified and disabled from apprehending and appropriating the loving forgiveness of the covenant of grace. He that shows no mercy to man sees no mercy in God. He that shows no mercy sees no mercy. The same state of heart that shows no mercy is incapable of seeing mercy. He that refuses mercy to man refuses the mercy of God. In virtue of the one same dark frame of spirit he does both; the contrite heart which accepts mercy from God is proved to be wanting by the fact that he refuses mercy to man. Hence "*he* shall have judgment without mercy who showed no mercy." With the same measure with which he metes out, it is meted to him again. "If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive you."

But this relation between God's forgiveness of us and our forgiveness of our brethren has been pressed too far, and that especially considered as a relation of similarity. And thus dealt with, it has been made to yield a plausible objection—perhaps the most plausible—against the doctrine of the atonement. It has been said, God requires us freely to forgive an offending brother. He requires us to do so without demanding any atonement or satisfaction for the trespass that needs forgiveness. Our forgiveness is to be apart from all execution of penalty, or punishment, or vengeance. We are to stipulate for no satisfaction to our offended dignity or honour. We are to demand no sacrifice. We are not to put our brother on the task of painfully expiating his offence. Frankly, freely, fully, we are to forgive him. And are we, on our part, to be more frank, or free, or handsome in extending forgiveness than God on His part? Are we to exhibit a placability greater than we are to attribute to the Most High? Are we to imagine that He will forgive only from regard to a plenary satisfaction—that He will demand a full execution of the penalty, a propitiation of suffering, and blood-shedding, and death—the sacrifice of a Lamb for a burnt-offering? Is not the similarity between His forgiveness of us and our forgiveness of others destroyed if we think so? Or, if a true similarity is admitted, does it not disprove that doctrine of atonement which represents the God of all grace as pardoning iniquity, transgression, and sin, only because they have been expiated in the blood of a glorious victim?

Thus from our being required to forgive without the intervention of an atonement, many would argue that no atonement is requisite or intervenes when God forgives us.

The notion pervades many minds in all ranks of life. As an objection to the fundamental doctrine of Christ's propitiatory sacrifice, it is proudly and very confidently put forward in those recent attractive but pretentious Anglican productions, whose authors exhibit considerable literary abilities, combined with still greater theological ignorance; and some of whom have had the senselessness and impudence to say that Calvinism is dead. It may be met with in the humbler and unlettered classes of society also. In that beautiful book *English Hearts and English Hands*, where the truly heroic authoress describes her Christian efforts among a very rude class of the hard-wrought children of toil, a very graphic instance occurs. Such a one is recorded as having argued against the blessed truth of reconciliation and forgiveness by the blood or atonement of Jesns. He tells that he found after a conflict with his feelings of resentment or revenge that he could forgive an injury without insisting on anything like sacrifice, or satisfaction, or compensation for the offence, and felt comfortable after doing so; and he adds with great simplicity, "Why could not God do a handsome thing like that?" Thus the unlettered child of nature, speaking the feelings of the natural man, adopts the very argument of the graceful sons of finest literature; and puts it, we humbly think, in a more striking form than they. But in whatever form it may be put it amounts simply to this, that the fact of our being required to forgive without an atonement argues than we may expect there will be no atonement concerned in God's forgiveness. We propose for a little to exhibit the fallacy of this notion.

It seems to be forgotten that this is reasoning in a circle, or perhaps rather a mere *begging of the question*.

It is true that when brother trespasses against brother, they are required to forgive each other without the intervention of any penalty, or sacrifice, or atonement in their relation and procedure towards each other. But what if this actually presupposes an atonement? What if this mutual forgiveness is enjoined in a world under a constitution that does not and could not exist save as founded on an atonement? What if this duty could be required in this world, only because the great leading feature of the Divine administration of its affairs and history is just the cross, or propitiatory sacrifice of Christ? This is a very peculiar world in which we dwell, and in which we are called upon to forgive one onother his trespasses. It is a very peculiar theatre for the moral government of God. It is utterly unlike to Heaven: it is utterly unlike to hell. It is differenced from Heaven by the presence of sin. What if it be differenced from hell—as we believe it is—only by the cross of Christ, by atonement for sin?—a dispensation of forbearance and long-suffering founded on and justified by atonement in the cross? There is no sin in Heaven. There is no atonement for sin in hell. Sin and atonement for sin, these together, we believe, constitute the fundamental elements of this world's moral state and history, and of God's administration of His government over it. The presence of mutual offences through sin distinguishes this world from Heaven. The possibility of mutual forgiveness differences it from hell. In this very peculiar world alone is the command given, "Forgive your enemies. Forgive ye one another his trespasses."

Your objection runs in such terms as these: I am called on to forgive an offending brother without demanding compensation, satisfaction, or atonement: how much more may I expect that God will forgive me without making any such demand! The answer is: God *does* forgive you without requiring *at your hands* any satisfaction or atonement whatsoever—*Himself providing the atoning sacrifice which justice demands*: how very much more may you be called on to forgive your brother without requiring him to render satisfaction, seeing you are not called on to do as God has done—provide, namely, for the expiation of the trespass!

In Heaven there is no need of mutual forgiveness. There the inhabitnats never say, I am sick. The sickness of mutual offence—of mutual estrangement—of mutual jealousy or envy—never enters there. The glance of conscious perfect truth and love meets on every side the glance of boundless responsive confidence. In hell there in no possibility of mutual forgiveness. *There*, the sweet refreshings of relenting pity—the pleasures and the charm of generous reconciliation—never come. Recriminations, endless and mutual malignity, reign. According to the prophet's awful figure in describing the destruction of Babylon, hell is moved from beneath to meet the coming of its fresh-doomed inhabitants—to give them terribly malignant welcome to their place of woe.

But in this world—distinguished from Heaven by the possibility that mutual offences may arise—distinguished from hell by the possibility that mutual offences may be forgiven—a differnce like this from all other places of the Lord's dominions must have some deep ground to rest upon; there must be some peculiar distinguishing element in the Divine administration over it to bear out a difference so great—a character so peculiar and special—a state of things so sigular and unique. It is the atonement of Christ. It is the fact that God so loved the world that He gave His only begotten Son a ransom and propitiation for sin. It is this that underlies the whole dispensation. In the dispensation of the fulness of times God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law. In vain do we look anywere else for anything to justify God in keeping this world in a different state from hell when it came into a different state from Heaven. Different both from Heaven and hell it cannot righteously be, under the government of a just and all-wise God, save for the sake of Christ's cross alone, and with a view to that dispensation of forbearance and forgiveness under which, for the sake of Christ's cross, this world is placed. Yet with this very difference of the world's estate, both from the realms of the blessed and the abodes of the lost, the command to forgive—the possibility of our forgiving—one another is bound up. There were no scope for such mutual forgivenesses were this world altogether akin to Heaven, and no possibility of such forgivenesses were it altogether akin to hell. But strayed from Heaven as this sinful world is, and yet not merged in hell; different from Heaven in that offences may arise, different

* From an excellent paper in the *British and Foreign Evangelical Review*, for October, 1881.

from hell in that offences may be forgiven; kept apart from Heaven by the intervention of sin, kept apart from hell by the intervention of an atonement for sin: these things being so, can any reesoning be more pitiably helpless than that which attempts to show that as our forgiveness of each other is to be without atonement demanded on our part, there has been none required on God's? That whole constitution of things, in virtue of which mutual forgiveness may have place in this world at all, rests ultimately on the truth of that atonement which it would thus so strangely be pleaded to overthrow.

THE ATLANTA EXPOSITION.

It was certainly a happy thought of the Northern man who suggested the holding of a great cotton exposition at Atlanta: for though cotton is no longer King, it is one of the most important products of the country, and is gaining in value every year. Before the war the highest yield in a single year was about 3,500,000 bales; now it is nearly 6,000 000, and the cotton belt of territory has been pushed a hundred miles further north. Moreover, cotton mills are in successful and profitable operation in every Southern State, and increasing rapidly. The rapidity with which the Southern States have recovered and improved since the war, is one of the marvels of history. There never was anything like it. The war not only destroyed most of the property of the South, but it totally revolutionized its industrial and social and poltical systems. The people were obliged to unlearn all they knew and begin at the alphabet to master the science and art of freedom. Yet in sixteen years they have become peaceable and prosperous, have developed order out of confusion, have established schools and colleges everywhere, have more acres of land under cultivation than ever before, have introduced new industries and arts and enterprises, and to-day they are inviting immigrants and capital from other sections and Europe, and growing at a remarkable rate. The exhibition of Southern industries at Atlanta is not yet complete, but it is sufficiently advanced to indicate that it is far the largest and most important exhibition of the kind ever held in the South. It has brought together a surprising amount of interesting material, showing not only the various kinds of cotton and the methods of its cultivation and preparation for the market, but all the products of the South—samples of its various industries and its mineral resources. A great number of Northern manufactures and capitalists and observing foreigners are there. But after all, the most surprised and interested visitors are Southern men, who are astonished at the native resources and developed industries of their section, and learning important lessons of hope, industry, and enterprise. It is not unlikely, as the result of this Exposition, that the Southern people will take a new start in the line of material and social improvement, and that a new impetus will be given to emigration to that inviting section.—(*N. Y. Evangelist.*)

Miscellany.

—A friend sends us the following *Ode to the Holy Spirit.*

"If I depart I will send Him unto you."
"Tune" Abide with me.

Come Holy Ghost Sweet comforter Divine
And dwell for ever in this heart of mine
Christ's perfect love abroad within it shed
That Jesus I may love who for me bled.

2

Blest Holy Spirit Thou this love doth give
If I in Jesus trust through Him to live
The witness God doth send into my heart
And thus His Sonship doth to me impart.

3.

Thou Holy One Spirit of Grace Divine
Whom Jesus gives to cleanse us and refine
Oh therefore come with all Thy cleansing power
That sanctified I wholly be this hour.

4.

Free from all Sin then I shall surely be
My heart blest Spirit wholly filled with Thee
Oh precious Jesus Savior ever dear
How shall I praise Thee for a gift so dear.

R. Y.

TELEGRAPHIC NEWS.

Berlin, Dec. 1st: The German Parliament has rejected the Economic Council Bill, in spite of Prince Bismark warmly advocating it.

Tunis, 1st: The French Chamber of Deputies has passed the bill for military expenditure in Tunis.—In a speech made by M. Gambetta he referred to the benefits of European control in Egypt, and said he saw no objection to a similar controal in Tunis.

Constantinople, 1st: Mr. Bourke, on behalf of the foreign bondholders, has invoked the support of the British Government against Russian pretensions.

London, 2nd: A meeting was held yesterday at Aberdeen of delegates representing 40,000 Scotch farmers, at which a reform in the Scotch land laws was demanded.—The British India Steam Navigation Company's steamer India, outward bound, has run ashore at the mouth of the Thames.—The official despatches concerning Afghanistan which passed between the Viceroy and Amir during the first six months of the present year have just been published. A letter from the Amir to the Viceroy declares that the former had resolved upon the things, from which he will not swerve,—firstly, that he will not undertake anything without the consent of the British Government; and, secondly, that he will keep the British Government well informed of the state of affairs, good or bad, existing in Afghanistan.—The British India Co,'s s. s. India has been towed into dock.

New York, 3rd: The sittings of the Chicago Convention continue. The two factions which lately existed have become reconciled. Resolutions have been adopted by the Convention in favour of national government for Ireland, and also endorsing the manifesto of the Land League urging tenants to pay no rent.

Paris, 3rd: M. Roustan has arrived here. It is believed that he will be superseded in his post at Tunis.

London, 4th: The body of the last Earl of Crawford has been stolen from its mausoleum at Dun Echt, Aberdeen, it is supposed with the object of obtaining a ransom.

Vienna, 4th: Considerable tension having existed between Austria and Roumania respecting the navigation of the Danube, the Austrian Government have ordered a suspension of the diplomatic relations between the two countries, pending an invastigation into the matter by Count Kalnoky Korospatak, the Austro-Hungarian Minister for Eoreign Affairs.

London, 5th: It is officially announced that the appointment of Mr. Sendall to the Lieutenant Governorship of Natal has been cancelled.—The Government will accede to the wishes of the Natal Legislative Council, and appoint a Governor instead of a Lieutenant-Governor.—News has been received that the pinnace of H. M. S. London attacked a slave dhow off Zanzibar on the 3rd instant, and in the fight that followed Captain Charles J. Brownrigg (who commanded the expedition), and four of his men were killed. The slave dhow escaped.

Washington, 5th: Both Houses of Congress reassembled to-day.

London, 6th: It is officially announced that Sir Granet Wolseley assumes the office of Adjutant-General in April next.

Washington, 6th: President Arthur, in his inaugural message to Congress on assuming office, says that the exchange of views at the late Metallic Conference in Paris had proved valuable, and that the meettings of the Delegates will bo resumed there within the next half-year.—Regarding the Panama Canal question, the President says it is one of grave national importance, and that it has been proposed to England to modify the Clayton-Bulwer Treaty, and to abrogate those clauses which are incompatible with America's obligation to Colombia.—With respect to the United States' forces, the President advises an increase in the army of 5,000 men, and regards the re-organization of the Navy as imperative.—The Secretary of the Treasury, in his annual statement, urges in view of the conflicting opinions in Europe respecting bi-metallic currency, the suspension for the present of the coinage of silver dollars. The silver question, he says, demands the early attention of Congress.—The Secretary proposes a revision of the tariff and a remission of taxation.

London, 7th: Sir Grant Wolseley, when he assumes the Adjutant-Generalship in April next will continue to transact the official business, in connection with that appointment under the authority of the Commander-in-Chief as heretofore.—Mr. Potter, Solicitor-General of Ireland, has been elected Member for Londonderry by a majority of 647, in the place of the Hon. Hugh Law, now Lord Chancellor of Ireland.—Orders have been issued to the gunboat Philomel to blockade the island of Pemba, near Zanzibar, where the slave dhow, recently attacked by the pinnace of H. M. S. London, is believed to have taken refuge.

Malta, 7th: H. M. S. Temerair, with the troopship Serapis in tow, arrived here to-day.

London, 8th: The Government has invited a thousand of the army reserves and retired policemen to volunteer for special protection duty in Ireland with the Irish constabulary.

PASSENGERS SAILED.

Per P and O Str *Ravenna*, 8:

For London.—Major and Mrs Brownlow and two children, Lieut-Col A G Ross. Mr J Coxon, Mr P Fox, Mrs Chatfield and 2 infants, Mr S Harris, Mr F E Smith, Mr E D Pitman, Mr L Daly, Mr W H Repton, Miss Furnell, 1st Vety Surg C Clayton, Surg-Major D Hodgson, Mr T Barclay, Mrs Liederick, Mrs Higgins and child, Lieut James Kellie RE, Mr J Harrington-Bellhouse, Mr P S V Fitzgerald, Mr Trelawny, Mr Dymes, and Major E H Steel.

For Venice.—Dr and Mrs Kielhorn.

For Brindisi.—Mr C H Dodgson, Mr H F Blandford, Mr H C Mules, Major H M Walter, Mrs Henvey, and Mr W C Capper.

For Malta.—Mr and Mrs Bennett.

For Suez.—Maj C Wyndham Murray, Colonel O B C St John, CSI, and Major Peters, 13th Hussars.

PASSENGERS ARRIVED.

Per Str *Hispania*, 2, from Liverpool:

Rev J G Cooper, Mr W F Morrison, Surg Major and Mrs Bainbridge and two infants, Captain and Mrs Gardiner, Mr and Mrs P Reynolds and two infants, Miss J Small, Miss Whittal, Miss Cora, Owens, Miss Barry, Miss Jerrom, Mr Watt, Mr A C Logan, Mr J Oates, Mr H Reid, Mrs Cooper, Miss Claeson, Mrs Dawson and child, Mrs Whittall, Miss E M Smith, Mrs Lees, and Miss Morsden and boy.

Per Str *Clan Murray*, 1, from Liverpool:

Mr Bertie Clay, Dr E S Chinai, Dr E R Dadachanjee, Lieut J W Gordon and Mrs Gordon, Captain T Teed, Mr T Teed, Mr H S Gun, Mr J Thomas Carter, Locomotive Engine Driver, Mr H Burton, Mr W Fairley, Mr J Moseley, Mr R Dixon, Mr J Mitchell, Mr G Roy, Mr Walter Sayer, Mr C E Butler, Mr J Johnston, Mr W Clark, and Mr T Pashon.

Per P and O Str *Mongolia*, 7:

From Gravesend.—Lady Gough and infant, Miss Gough, Mr V K Kingcome, Mr and Mrs H Allen and infant, Mr and Mrs Evans, Mr Loveday, Mr J Wright, Mr J Clegg, Mr H Greenup, Mr F S mith, Mr Ditchburn, Mr Coutts, Mr W Holmes, and Mr Buckley Sharp,

From Venice.—Surg and Mrs Sutherland, Mrs Silcock, Mr Croswaithe, Mr and Mrs Gray, Col Mulle, Mr MacCoy, Mr H T Smith, Mrs Moss, and Col and Mrs Strong.

From Brindisi.—Mr S Apear, Rev W Cunningham, Mr R A East, Mr J Allen, Mr Lowe, Colonel Howard, Lieut-Col Barton, Mr G Horsfall, Major and Mrs Dawes, Colonel Hay, Mrs Corbett, Colonel W W Goodfellow, Mr J Anderson, Lieut-Colonel Brook, Miss E P Blackmar, Miss Thornburn, Miss Avery, Miss Hoey, Miss Warner, Miss Kell, Miss Knowles, Mrs Martin, Mr Volger, Rev and Mrs Mitchell, son and three Misses Mitchell, and Dr Reid.

From Suez.—Mr Marshall.

ASIATIC SOCIETY OF MUMBAI

Domestic Occurrence.

BIRTHS.

PROBY—On the 26th November 1881 at the Arang dalu bangalow en route from Raipur to Samhalpur C P the wife of Mr D G Proby of a son "William Carysfort."

MANWARING—December 2nd, at Poona, the of the Rev A Manwaring, of a son.

NAVALKER—December 8th, at Alibag, Colaba district, the wife of Rev G R Navalker F C of a son.

MARRIAGE.

LYON—RHENIUS—November 21st, at the M E church, Bangalore, by the Rev R E Carter, assisted by the Rev S P Jacobs, Rev Jas Lyon to Lilias Gertrude Phenius, second daughter of T Rhenius Esq Bangalore.

DEATHS.

MOONEY—Nov 27, at Poona, Louisa, infant daughter of Barrack-master J Mooney, Hyderabad, Sind, aged 8 months.

WINTER—November 28, at Delhi, the wife of the Rev R R Winter, S P G Missionary, Delhi aged 39.

COULSON—Dec 2nd, at Bombay, Eva Inskip Coulson, aged 14 months and 11 days.

NAVALKER—December 8th, at Alibag, Coloba district, the infant son of Rev G R Navalker, F C Mission.

"BOMBAY GUARDIAN."

Subscriptions received from 3rd to 10th December 1881.

W. Euington, 15th December 1881, Re. 1; Geo. Hepworth, 7th April 1882, Rs. 3; Rev. J. Parsons, 31st December 1881, Ans. 12; M. Burke, 17th December 1881, Rs. 2; G. Ainsworth, 23rd November 1881, Re. 1; R. Sharman, 16th December 1881, Rs. 2; W. Jeddo, 31st October 1881, Re. 1.

New Advertisements.

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Music Master—MR. JOSEPH SCHMUCK.

French Master—SIGNOR PEDRAZA.

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Bombay, January, 1879.

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s. s. "Armenia"	Geo. H. Read.	3500.	700.	11th January	1882.
s. s. "Britannia"	R. Hutchison.	3500.	700.	25th February	„
s. s. "Hispania"	J. Laird.	3500.	700.	11th March	„
s. s. "Roumania"	T. G. Knox.	3500.	700.	25th „	„
s. s. "Armenia"	Geo. H. Read.	3500.	700.	8th April	„

BOMBAY TO MARSEILLES AND GENOA.

	Captain.	Tons.	H. P.		
s. s. "Roumania"	T. G. Knox.	3500.	700.	31st Dec.	1881.
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TESTIMONIALS.

I owe it as a duty to you and to sufferers to nform you of my case.

For 2 years I suffered severely from Rheumatism and tried every remedy that came in my way that was said to be good for this disease, but grew worse instead of better until November 1879, when Paralysis supervened and I completely lost the use of both of my legs from the knees downwards.

In March 1880, while still in this helpless state, a gentleman friend recommended me to use your "Thilum" and gave me some from the application of which I found such marked benefit that I procured more, and in September following was able to walk for the first time for nearly a year.

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DHANJEE NANSEY.

KHOJAH BAZAAR, *Bombay, 7th May,* 1881.

"THILUM" may be had of F. H. Bowden, Madras, and in Bombay of Messrs. Treacher & Co., and of all Chemists, Bolton & Co., W. J. Essai, Mrs. J. Briggs, Temperance Hall, Apollo Street.

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References given and required.

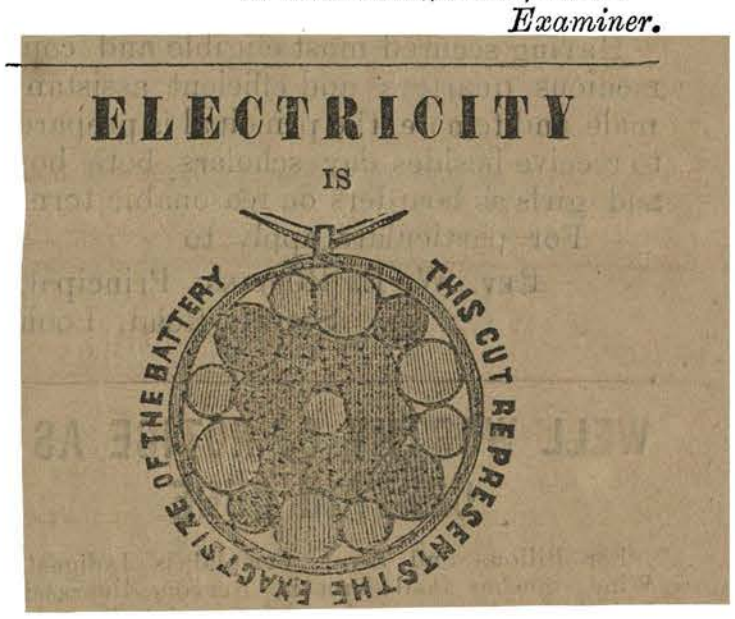
ROTHER HOUSE SCHOOL
Examination, July, 1880.

GENERAL REPORT

I have made a thorough examination of this School, and the results are highly satisfactory. The Papers on the whole were very well worked. Some: Scripture, English Grammer, Arithmetic, and Senior French were above the average in quality, and reflect great credit upon the Misses Barton.

The Pupils take great interest in their work and are very intelligent. The School-room and arrangements are excellent.

T. H. HARRISON, M.C.P.
Examiner.



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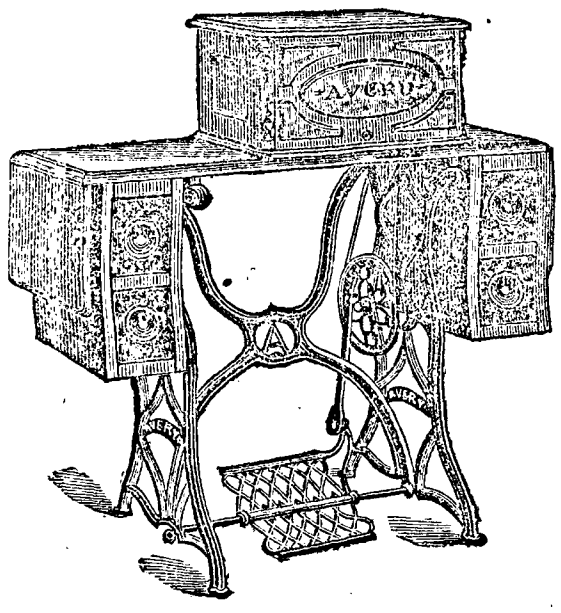

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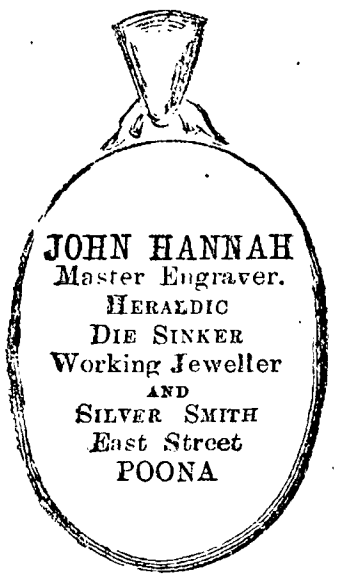

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